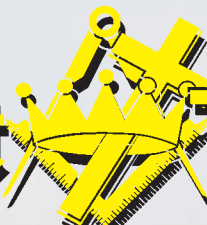


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James C. McGee
Grand Captain General and Publisher
307 South Dr.
Fairhope, AL 36532

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Lawrence E. Tucker
Grand Recorder

Grand Encampment Office
5909 West Loop South, Suite 495
Bellaire, TX 77401-2402
Phone: (713) 349-8700
Fax: (713) 349-8710
E-mail: larry@gektusa.org

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John L. Palmer
Managing Editor

Post Office Box 566
Nolensville, TN 37135-0566
Phone: (615) 283-8477
Fax: (615) 283-8476
E-mail: ktmagazine@comcast.net

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Cover photo is of the ruins
of the ancient synagogue in
Capernaum, Israel and was
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Grand Encampment web site: www.knightstemplar.org

Grand Master's Message

Sid Doris, III Endowment Fund

Sid C. Doris, III was a great friend of mine and to the Grand Commandery of Wyoming. The connection with Sid to the Grand Commandery of Wyoming came through my brother, Doug Johnson. My brother was diagnosed with cancer when he was running for grand captain general, and Sid agreed that if my brother did not survive, Sid would run for the bottom of the Grand Encampment line. As we all know, my brother did not survive and could not realize his dream of becoming the grand master of the Grand Encampment. The promise that Sid made to my brother, he fulfilled, and Sid became the next elected grand captain general. The first official visit that Sid made as the newly elected officer was to Wyoming when I was presiding as the grand commander. Sid not only fulfilled his promise to my brother by coming to Wyoming to honor him but to honor the Grand Commandery of Wyoming as well. Sid and I became great friends, and from that time in history, the Grand Commandery of Tennessee and the Grand Commandery of Wyoming have had ties that will never be broken. Tennessee and Wyoming and indeed the whole Grand Encampment was devastated when we lost our dear friend, Sid.



When I was deputy grand master, I was in our grand recorder's office discussing some of my plans, and our grand recorder told me of one of the plans that Sid had for the permanent fund and how he could grow it large enough to where there would not be a need for further per capita increases for our Sir Knights. When I was made aware of this plan, I knew I had to act in remembrance of our dear friend and to see that one of his dreams would come true.

In conversations with Sir Knight John Palmer and Sir Knight Robert Waldron, we decided to roll this program out in honor of our dear departed friend in March of 2022 during Tennessee's annual communication. The timeslot for this event will be on Tuesday at lunch which would normally have been a KYCH event. Many of the Grand Encampment officers will be present to explain what the permanent fund is and why it is so important to the Sir Knights of Tennessee and indeed to the whole Grand Encampment. Please come and help us implement this new program and help out with a dream of Sid C. Doris, III. Lunch reservations for this event can be made with the grand recorder of Tennessee, Burkes Taylor, at gyrbtn@gmail.com.

Sincerely and Fraternally,
Michael B. Johnson, grand master

***Knight Templar* Magazine Available on Your Smart Phone**

The *Knight Templar* magazine is now available on your smart phone including your state supplement. Just download the application from either the Apple App Store at <https://itunes.apple.com/us/app/knight-templar-magazine/id1422046085?ls=1&mt=8> if you have an I-Phone or the Google Play Store at <https://play.google.com/store/apps/details?id=com.axiosdigital.KnightTemplar> if you have an Android based phone. Then each month, you will be automatically notified when the new issue of the magazine is available. One tap and you are reading the magazine!

If at some point in the future, you want to discontinue the delivery of your paper copy and save the Grand Encampment some printing and postage expense, the recorder of your local Commandery can have it stopped by updating the membership database.

Of course, the current issue of the magazine and all previous issues are still available on-line at <http://www.knightstemplar.org/KnightTemplar/>.

Subscriptions to the *Knight Templar* magazine are available from the Grand Encampment office at a rate of \$15.00 per year. Individual issues in quantities of less than ten can be obtained for \$1.50 each from the office of the managing editor if available. Inquire via e-mail to the managing editor for quantities in excess of ten. Some past issues are archived on our web site. <http://www.knightstemplar.org>.

IN MEMORIAM



George Rhodes Green
Tennessee
Grand Commander 1999
Born: December 10, 1932
Died: December 20, 2021

Archived issues of the *Knight Templar* magazine can be accessed on the web at <http://www.knightstemplar.org/>. Then click on the button "Knight Templar" at the top of the page and select "Archives." The archives include an index.

Prelate's Apartment

by

Reverend Sir Knight Terry L. Plemons
right eminent grand prelate of the Grand Encampment

The apostle, Paul, expressed to the governor Felix, in the simplest words possible, how the life of a believer should be lived.

Acts 24:16, "I myself always strive to have a conscience without offense toward God and men."



Have we forgotten the price of our redemption? Have we forgotten the commands to forgive and to live at peace with all men, including the needy among us? Jesus on the cross did not forget. In fact while in immeasurable agony, at the point of death, he called out to God, "Father forgive them." He made provision for his mother by calling upon one of his disciples. He gave compassion to a dying thief. He, with his last breath, gave redemption to man.

We cannot have a clear conscience before God when we hate others. We are people of "The Way" a term applied to the believers of the early Church. We worship God in spirit and in truth. We accept His holy word, using it to purge our hearts and souls of all things that are not of Him. We persevere in all the difficulties of life, remembering that the God of the mountain is also the God of the valley. We are faithful in "alms giving and offerings," remembering to feed the hungry, cloth the naked, and bind up the wounds of the afflicted, not just those with physical wounds, but by being the hands, the feet, the tears, and the compassion of Jesus to all who are hurting emotionally and spiritually.

My prayer today is that we learn to live lives in joyful obedience to the Lord. We aim to be recognized as Christians by our earnest love for one another, like Christ, to become servants, serving each other with our gifts and resources. We bind ourselves together in true Christian love to share in each other's joys and to help carry each other's burdens. We encourage each other in truth, being slow to anger and quick to forgive, devoting ourselves to continual prayer for and with one another.

I love each and everyone one of you and there is not a thing you can do to change that.

So That Others May See

By

Sir Knight Larry Horath

The Issue

According to the World Health Organization (WHO), there are today at least one billion people worldwide with vision impairment that could have been prevented or has yet to be treated. Causes and treatments vary with geographic location, but the Centers for Disease Control and Prevention (CDC) provided facts to support the incidence of blindness and visual impairment increasing with age in all racial and ethnic groups. Some of the more common major eye diseases among people forty years and older are age-related macular degeneration, cataract, diabetic retinopathy, and glaucoma.

How does vision impairment affect people? Those with vision loss or impairment are more likely to suffer from depression, diabetes, hearing impairment, stroke, falls, mental decline, and even premature death. With vision loss, sufferers often lose the ability to drive, read, recognize common features, and travel, resulting in a diminished quality of life.

The Need

There is a need for better eye disease diagnosis and treatment. The CDC ranks vision loss among the top ten causes of disability in the United States. As our population continues to grow older knight templar

at an accelerated rate, the number of people experiencing vision loss will continue to increase. For example, contributing causes such as diabetes continue to increase, consequently increasing the number of cases of diabetic retinopathy and other diabetic-related eye conditions. Prevent Blindness America has estimated that the number of people experiencing visual impairment will double by 2030 unless corrective actions are taken. They offer a self-assessment instrument to help determine your risk of vision problems at: preventblindness.org/vision-self-assessment/.

In support of the need for increased awareness along with early detection and treatment, here are selected vision facts from the CDC:

- An estimated ninety-three million adults in the United States are at high risk for serious vision loss, but only half visited an eye doctor in the past twelve months.
- The annual economic impact of major vision problems among the adult population forty years and older is more than \$145 billion.
- Vision disability is one of the top ten disabilities among adults eighteen years and older and one of the most prevalent disabling conditions among children.
- Early detection and timely treatment of eye conditions such as diabetic

retinopathy have been found to be efficacious and cost effective.

- Ninety percent of blindness caused by diabetes is preventable.
- Vision loss takes a substantial social and economic toll on millions of people, including significant suffering, disability, loss of productivity, and diminished quality of life.

Common Afflictions

The leading common causes of visual impairment in the United States, as reported by the CDC, are chiefly age-related eye diseases such as macular degeneration, cataract, diabetic retinopathy, and glaucoma.

Refractive Errors

Refractive errors are the most frequent eye problems in the United States. These conditions include myopia (nearsightedness), hyperopia (farsightedness), astigmatism (distorted vision at all distances), and presbyopia (loss of the ability to focus up close). Often, these may be corrected by eyeglasses, contact lenses, or in some cases, surgery. The National Eye Institute stated that proper refractive error correction could improve the vision of approximately 150 million Americans.

Age-related Macular Degeneration

Macular degeneration, often called age-related macular degeneration (AMD), is an eye disorder associated with aging, resulting in damage to one's sharp and central vision. Central vision is needed to focus clearly and perform common tasks such as reading and driv-

ing. AMD affects the macula, the central part of the retina that allows the eye to see fine details. There are two forms of AMD—wet and dry.

Wet AMD occurs when blood vessels behind the retina start to grow under the macula, eventually leading to blood and fluid leakage. The resultant bleeding, leakage, and scarring from these blood vessels cause damage, leading to central vision loss. One early symptom of wet AMD is when straight lines start to appear wavy.

Dry AMD occurs when the macula thins as part of aging process, gradually affecting your central vision. Dry AMD occurs more frequently, accounting for seventy to ninety percent of total cases, and progresses slower than wet AMD. As less of the macula functions, central vision deteriorates in the affected eye although vision is generally affected in both eyes. One of the most common early signs of dry AMD is drusen. Drusen are tiny yellow or white deposits under the retina often found in people aged 60 and older. The CDC reported that AMD is the leading cause of permanent close-up vision loss among people aged sixty-five and older.

Cataract

A cataract is a clouding of the lens often due to aging. Cataracts are the leading cause of blindness worldwide and the leading cause of vision loss in the United States. Although cataracts can occur at any age due to numerous causes, they are more prevalent in seniors. Treatment is available through surgery or corrective lenses, although treatment barriers such as insurance coverage, treatment costs,

fear of surgery, or lack of awareness prevent many people from receiving proper treatment.

Diabetic Retinopathy

Diabetic retinopathy (DR) is a common complication of diabetes mellitus, a condition where your blood glucose level is too high. It is one of the leading causes of blindness in American adults. DR results from the progressive damage to the blood vessels of the retina, the light-sensitive tissue in the back of the eye necessary for good vision. It usually affects both eyes. The risks associated with DR can be reduced through good control of blood sugar, blood pressure, and overall health. Early diagnosis of DR and timely treatment significantly reduce the risk of vision loss. Unfortunately, many of those affected by DR did not receive regular eye exams or were diagnosed too late for treatment to be effective.

Glaucoma

Glaucoma is a group of diseases that damage the optic nerve, resulting in vision loss and blindness. Glaucoma occurs when the normal fluid pressure inside the eyes slowly rises. Early diagnosis and treatment can often protect against serious vision loss. There are two major categories “open-angle” and “closed-angle” glaucoma. Open angle is a chronic condition that progresses slowly over a long period of time without the person noticing vision loss until the disease is very advanced. Angle closure can appear suddenly and is painful. Visual loss can progress quickly; however, the pain and discomfort may lead patients to seek

medical attention before serious permanent damage occurs.

To summarize these afflictions, data from the American Academy of Ophthalmology (AAO) provided current “Eye Health Statistics” for Americans age forty and older. Current available statistics (2014) are:

Cataracts: twenty-four million

Glaucoma: 2.7 million

AMD: 2.1 million

Diabetic Retinopathy: 7.7 million

Further data is available from the National Eye Institute regarding eye disease statistics and the need for early detection and prevention at: www.nei.nih.gov/sites/default/files/2019-04/NEI_Eye_Disease_Statistics_Factsheet_2014_V10.pdf.

What Can I Do To Help?

The Knights Templar Eye Foundation, Inc. (KTEF) supports many pediatric and senior eye care programs to foster education, diagnosis, and research into areas of the prevention and treatment of eye disease. For example, the Seniors Eye Care Program of Eye Care America connects seniors sixty-five years of age and older with local volunteer ophthalmologists who provide medical eye exams and follow-up care based on the initial examination at no out-of-pocket cost for those who qualify. Further information on this and related programs are found at: <https://www.aao.org/eyecare-america>. Early detection of visual impairment conditions is crucial to effective prevention and treatment for loss of sight. The fact stands that as we grow older, we are at greater risk of eye disease and vision

loss. Through the efforts of organizations like the Knights Templar Eye Foundation and your support, there is hope for diagnosis, treatment, and prevention of these diseases.

Experts have estimated that many of these visual impairment conditions may be prevented through early diagnosis and proper treatment. However, despite current efforts, the incidence of eye disease continues to increase. We must reach out through educational programs, grants, and continued efforts to increase awareness, so we can help save our own vision and that of others at risk. As a beginning, I am asking you to remind family members and friends at higher risk for eye disease and vision loss to have their eyes examined regularly. Talk to your optometrist or ophthalmologist about the KTEF programs and inform them of the opportunities.

As an individual Knight, Commandery, or organization interested in supporting the efforts of the KTEF, you can donate at various levels. Information on donations can be found on the KTEF website: www.ktef.org. Additionally, you can do-

nate your time in educating others and gathering support for those who are at risk. Be an example to others by your commitment to our precept of addressing the needs of the afflicted. Some informational ideas include starting a local campaign, adding a note in your notice, adding a link to your website, or building a connection with your local ophthalmologist, optometrist, or vision care clinic to let them know you support their efforts and offer to partner with them in supporting efforts.

As the stated mission of the KTEF is “to improve vision through research, education, and supporting access to care,” I challenge each of you to have an eye examination and encourage those in your care to do the same. Not only will this prove to the world that Sir Knights stand behind their mission, but early detection may just save your vision.

Sir Knight Larry Horath is currently grand junior warden and Eye Foundation chair for the Grand Commandery of Pennsylvania. He may be reached at larryhorath@gmail.com.

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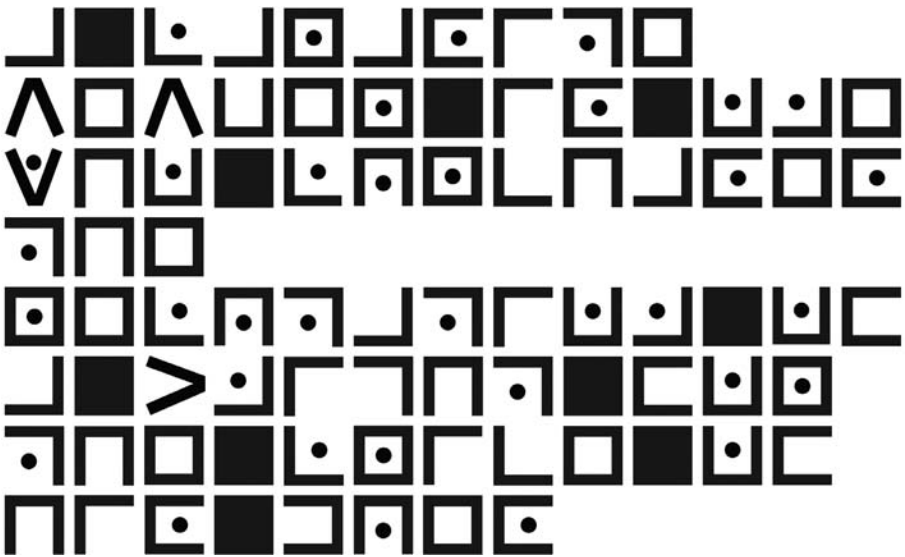
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Knights Templar Eye Foundation, Inc.

54th Voluntary Campaign

**To the Sir Knights of the Grand Encampment of
Knights Templar.**

Greetings in the name of our Lord and Savior,
Jesus Christ.

Only a few months ago, we were celebrating Jesus' birth, and we now prepare for the true reason for his coming. Ash Wednesday is only a few days away, and we will begin the Lenten season on our path to Holy week.

There are many Christian traditions associated with Lent such as time for reflection, prayer, repentance, and fasting. Fasting is simply an additional way of paying to mind one's deep repentance for prior sins; the decision is optional, and more importantly, it's entirely personal.

Many people associate Lent with giving something up, but it is also about giving. For many, the money they would have used for an item they are fasting from during lent is collected and donated to a charity or organization. Expanding on that idea is what I want you to consider.

I am asking each of you to set aside a monetary contribution to the Knights Templar Eye Foundation for each day of Lent. This is not in lieu of but in addition to what you might regularly do each year at this time. Search your heart, and God will assist in what the amount should be. After Easter Sunday you can send in the total contribution.

On behalf of all of us at the Knights Templar Eye Foundation, we thank you for your continued support; it is because of you that our mission carries on.

Check out the Knights Templar Eye Foundation Facebook page, and follow all the latest and up to date news. Don't forget to click "like" to follow the page.

Onward Christian Soldiers.

In His Service,

Lon W. Kvasager, KCT
chairman, 54th Annual Voluntary Campaign



A Place of a Skull

By
Sir Knight Brandon Mullins

Golgotha, literally meaning skull, as indicated by scripture, is the place where Christ was crucified. Why it was called Golgotha remains a subject of debate. The church father Origin believed that it was called Golgotha because it was where Adam's skull was buried by Shem. Scholars have argued that the skull referenced by the name Golgotha was that of the numerous animals used for sacrifice and then disposed of there. Some have argued that the word Golgotha was often used in reference to taking a census, commonly referred to as counting skulls. They claim that this was the area outside the gate where people's skulls were counted. There are those who have argued that it was called Golgotha because it came to represent the head of Satan being crushed by Christ, and many argue that it was simply a hill that looked like a skull and thus was chosen as a particularly macabre place to crucify people.

Whatever the reason for its name, its intense significance as the place where Christ was crucified, where he tasted death, remains near universal in Christianity and is the place where the Church of the Holy Sepulcher stands today. In Orthodox Christianity in particular, the icon of Christ's crucifixion present in every Orthodox church is simply called a Golgotha. In the Commandery, our use of the skull is inextricably connected to Golgotha.

As Christians, we are participants in the death and resurrection of Christ and knight templar

are reminded of this in the fifth libation. It is no coincidence then that we must literally carry the weight of a Golgotha during our year of penance, and a portion of our ceremonies allegorically take place at Golgotha in the aforementioned Church of the Holy Sepulcher.

However, the skulls we use also have a simpler meaning, that of being a symbol of bodily death. A reminder that any moment we could die. *Memento mori*, meaning "remember we die" is never said in our ritual, but much of the Order of the Temple is built around this important concept in Christian culture. Our ceremonies make regular reference to the inevitability and potentially immediate nature of death, and being mindful of this fact has been found to be an effective means of motivating virtue by reminding us that our judgement day may come at any time, so it would be best to begin upright living today rather than putting it off until it's too late.

Skulls, in particular real human skulls, do a good job of communicating this to us on a visceral level by showing us what our bodies may soon become. There is an involuntary reaction to seeing a real skull that can make a lasting impact on someone in the right frame of mind, and the skulls we see on various regalia and other items are designed to harken back to that original reaction.

On Main Street in downtown Ann Arbor where we constructed our first dedicated asylum in 1868, we adorned it with the symbols of our order, in-



cluding a very prominent skull and crossbones along with a Templar cross. We've moved from that building to another and another and another, but our symbols remain etched in stone, to this day reminding everyone who looks up of the same lesson we are taught in the

Order of the Temple, that of the inevitability of death and the gift given to us at Golgotha.

I originally drafted this article just days after conferring the Order of the Temple and was reminded of the setup of our chamber of reflection. Ann Ar-



bor Commandery today meets at the Belleville Masonic Temple, a more than 160 year old brick building on a lake in a small town.

We hold our chamber of reflection in its dirt floor, river stone walled basement where you can often hear the waves slap against the nearby seawall. When you take your first steps down into that basement you feel a cool draft, and the temperature drops several degrees. When you finally see, you are greeted by a Past Commander's relics lit only by a candle, and quickly realize you are underground, cold, and in the dirt. This can't help but invoke images of the grave. This of course is by design, and compliments the overarching lesson

of mortality found in the Order of the Temple, but it remains amazing to see what an impact that has on our incoming Sir Knights.

It is perhaps that impact that has motivated Sir Knights of the past to donate their relics to Ann Arbor Commandery, and in so doing continue to teach the incoming generation that while death will come, our redeemer lives.


Sir Knight Brandon Mullins is past commander of Ann Arbor Commandery 13 in Ann Arbor, Michigan. He can be contacted at brandon.mullins@outlook.com.



A Chat with the Managing Editor

By

John L. Palmer, G.C.T.

ur country is certainly a melting pot of all ethnic and geographical regions of the world. At one time, it seems to me, that all these Americans from diverse backgrounds came together in this country intent on working together to create a better environment for everyone to enjoy. I believe that they succeeded beyond all expectations. Our success as a country is the envy of many other nations and has also fostered resentment from some. I guess as humans, it is only natural to blame someone who has been successful for the results of our own shortcomings.

This sentiment of resentment is not universal among all our international neighbors, but it is noticeable. Unfortunately, this sort of thinking is not limited to international relationships, but it has reared its ugly head domestically between groups of citizens. It seems that many of us are not content to mind our own business and do the best we can do with what God blesses us with, but we feel that we must butt in to the affairs of others and tell them how they should behave.

This may be because God endowed mankind with the unique ability among all creatures on this earth to control our environment. There is a great deal of difference between a bird building a nest and a man constructing an air conditioned house. Along with this ability comes a healthy desire to control our environment. Unfortunately, other people are a part of our environment, and our desire extends to controlling them as well. As our population grows, this causes more and more conflicts, especially in heavily populated areas.

The remedy for this problem lies with self-control and selflessness as opposed to selfishness. I believe that perhaps the most important trait of a true Knight is selflessness. My father once told me that in this country, I had the freedom to swing my arms as far as I wanted around me, but that this freedom extended just short of the other fellow's nose. Good to know and good to practice. He also pointed out that there were a lot of things in this world that were none of my business and that I would be well advised to stay out of them. I have found this also to be good advice. That's the reason that I am not impressed with the idea of "advocacy." As a matter of fact, I try not to donate to charities who engage in advocacy rather than just trying to help folks.

It seems to me that there is always someone standing by ready to encourage me to meddle in someone else's business or to hate or criticize some other group of folks. I think the term for them is "demagogue," and we certainly have no shortage of them in today's world. If they succeed, they gain power over us, and they are succeeding.

Just as you cannot con an honest man, demagoguery cannot succeed with selfless people. Perhaps we should strive to be aware when someone is engaging in demagoguery and endeavor to use selflessness to defend ourselves against it.

The Effects of the Black Death on Christian Religious Thought and Practice in the 14th Century

Part 2 of 2

By

Sir Knight George L. Marshall, Jr., PGC, KGT

Continued from the February 2022 issue.

The Flagellant Movement

As previously mentioned, a more detailed explanation of the Flagellants can be found in my article in the May 2021 issue of this magazine. What follows will simply be a brief recap of the material presented there.

The Flagellants were a fanatical sect of Christians who would whip themselves, believing that by abusing themselves they would invite God to show mercy toward them and toward those to whose villages and towns they visited. The Flagellants would arrive in a town and proceed to the local church, where bells would ring to announce to the townsfolk that they had arrived.¹

They apparently first appeared in Italy in the mid-13th century during the “Great Alleluia” revival movement and then spread to Central and Western Europe where they sporadically appeared until the arrival of the Black Death in those regions about 1348, when their appearances and numbers increased explosively.⁴

After chanting their liturgies, the Brethren would move to an open space and form a circle, stripping to the waist



and then walking around the circle until halted by the Master. They would then fall to the ground, assuming the position of a cross, or holding three fingers in the air (for perjurers) or lying face down (for adulterers).

After being whipped by the master, the brethren would arise and begin to scourge themselves. After some period of this self-torture, the Flagellants would again prostrate themselves on the ground, and the process would begin once more.

The typical size of Flagellant groups ranged anywhere from 200 to upward of a few thousand. Heinrich von Herford (c. 1300-1370), in his *Chronicon Henrici de Hervordia* gives a vivid description of the scourges and the scourging performance:

knight templar

"Each whip consisted of a stick with three knotted thongs hanging from the end. Two pieces of needle-sharp metal were run through the centre of the knots from both sides, forming a cross, the end of which extended beyond the knots for the length of a grain of wheat or less. Using these whips they beat and whipped their bare skin until their bodies were bruised and swollen and blood rained down, spattering the walls nearby. I have seen, when they whipped themselves, how sometimes those bits of metal penetrated the skin so deeply that it took more than two attempts to pull them out."⁴

Jean Froissart (c.1337-c.1405) relates how some people regarded the "sanctity" of the blood from the scourging:

"Some foolish women had clothes ready to catch the blood and smear it on their eyes, saying it was miraculous blood."⁴

As the movement grew, it became clear that it was becoming heretical and practicing heterodoxy. Initially, clergy were part of its ranks, but as its leaders began to question the authority of the clergy and the pope in matters of faith and doctrine, the ecclesiastics withdrew, and in many places, the bishops would not allow them entry into their dioceses or the larger towns.²⁰ This, however, did not seem to disturb the Flagellant leadership too greatly, for Heinrich von Herford also tell us:

"However, the flagellants ignored and scorned the sentence of excommunication pronounced against them by bishops. They took no notice of the papal order against them – until princes, nobles, and the more powerful citizens started to keep them at a distance [...] they disappeared as suddenly as they had come, as apparitions or ghosts are routed by mockery."⁴

The scourging of the flesh as a means of penance and hope of salvation was nothing new. What was new was its organized character and its tremendous growth, which soon led its adherents past their original goals. Thus, it quickly became a threat to the Church's authority, and on October 20, 1349, Pope Clement, VI issued the bull *Inter sollicitudines* (Inner concerns), attacking the activities of the Flagellants and banning their activities under pain of excommunication. He chastised them on two main issues: first, for attacking the Church by denying that it possessed the keys to the Kingdom of Heaven; second, for their disobedience in taking an unauthorized habit of black with crosses both in front and behind and gathering illegally in groups and "conventicles."²⁰

By early 1350, due to both ecclesiastical and civil action against them, the Flagellant movement was on the wane and declined rapidly, but it had sown the seeds of a tragedy that had not been enacted so vividly since the Crusading armies of the 11th and 12th centuries marched across Europe on their way to the Holy Land; namely, the persecution and massacre of the Jews, especially in Germany.²⁶ Thus, not for the last time

was inflicted upon the Jews the mindless anger of a Christian population.

The Persecution of the Jews During the Plague

Surprisingly, scant attention has been devoted to one of the most monumental of medieval Jewish persecutions, one that eradicated almost entirely the principal Jewish communities of Europe within the Rhineland as well as many other areas. Along with the mass migration and expulsions that ensued, these pogroms caused a fundamental redistribution of the European Jews. These persecutions were the burnings and murders of Jews between 1348 and 1351 when, in anticipation of, or shortly after, outbreaks of the plague, Jews were accused of poisoning food, wells and streams, tortured into confessions, rounded up in city squares or their synagogues, and exterminated as a whole.⁹ The plague, of course, was not caused by the Jews, but by the bacteria with the Latin name *Yersinia pestis*.

In areas where Jews appeared to die of the plague in fewer numbers than Christians, possibly because of better hygiene and greater isolation, lower mortality rates provided “evidence” of Jewish guilt. However, Jews regularly ritually washed and bathed, and their abodes were slightly cleaner than their Christian neighbors’. Consequently, when the rat

and the flea brought the Black Death, Jews, with better hygiene, suffered less severely.²⁵ Even where records exist, it is impossible to determine what percentage of Jews who died were victims of the plague and how many died in persecutions and pogroms.

In some instances during these persecutions and mass killings, the impetus for their occurrence was not because of the plague or from religious reasons but rather from more mercenary motives. It was mentioned by several chroniclers that the Jews had loaned large sums of money to the Christian people, and that by killing them and burning the records, the debts were effectively “erased.” Yet another reason was the robbing of the corpses and synagogues of jewelry and precious metals.¹

Pope Clement, VI issued two Papal bulls (*Sicut Judeis*) both from Avignon, France, the seat of the papacy, on July 5 and October 1, 1348, defending the Jews against accusations that they were responsible for the plague. He described the anti-Semitic violence as “seduc[ti]on] by that liar, the Devil,” and, “It cannot be true that the Jews, by such a heinous crime, are the cause or occasion of the plague, because through many parts of the world the same plague, by the hidden judgment of God, has afflicted and afflicts the Jews themselves and many other races who have never lived alongside them. [the charge] that the Jews have provided the cause or the occasion for such a crime is without plausibility.” On September 26 he ordered his clergy to take measures to stop the pogroms.¹ He also protected the Jews of Avignon, where two thirds of the population had died of the disease, but often the pope’s commands were little obeyed, especial-



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ly in Germany. The physician Konrad of Megenberg in his *Buch der Natur* stated,

“...I know that there were more Jews in Vienna than in any other German city familiar to me, and so many of them died of the plague that they were obliged to enlarge their cemetery. To have brought this on themselves would have been folly on their part.”⁹



However, all such appeals to reason were ineffective. The massacres of the Jews continued, and Jewish property was confiscated.²⁷ In 1349 for example, the magistrates of Nuremberg sought and obtained approval from the newly anointed Holy Roman Emperor Charles, IV before organizing a pogrom under the auspices of the city government. The Emperor declared Jewish property forfeit, which served to activate anti-Jewish mobs throughout his lands.²⁷

The first massacres directly related to the plague took place in April of 1348 in Toulon, France, where the Jewish quarter was sacked and forty Jews were murdered in their homes; the next occurred in Barcelona, Spain. In 1349, massacres and persecution spread across Europe,

including the Erfurt massacre, the Basel massacre, and massacres in Aragon and Flanders. Two thousand Jews were burnt alive on February 14, 1349, in the “Valentine’s Day” Strasbourg, Germany massacre, where the plague had not yet even affected the city. While the ashes smoldered, Christian residents of Strasbourg sifted through and collected the valuable possessions of Jews not burnt by the fires. Within the 510 Jewish communities destroyed in this period, some members killed themselves to avoid the persecutions. In the spring of 1349, the Jewish community in Frankfurt am Main, Germany was annihilated. This was followed by the destruction of Jewish communities in Mainz and Cologne. The 3,000 strong Jewish population of Mainz initially defended themselves and managed to hold off the Christian attackers, but in the end, the Christians managed to overwhelm the Jewish ghetto and killed all its Jews.²⁷

At Speyer, Jewish corpses were disposed in wine casks and cast into the Rhine. By the close of 1349, the worst of the pogroms had ended in the Rhineland, but around this time, the massacres of Jews started rising near the Hansa townships of the Baltic Coast and in Eastern Europe. By 1351 there had been 350 incidents of anti-Jewish pogroms, and sixty major and 150 minor Jewish communities had been exterminated. All of this caused the eastward movement of Northern Europe’s Jewish population to Poland and Lithuania, where they remained for the next six centuries. King Casimir, III of Poland enthusiastically gave refuge and protection to the Jews. This is consistent with his previous edicts regarding Jews. On October 9, 1334, Casimir confirmed the

privileges granted to Jews in 1264 by Bolesław, V the Chaste. Under penalty of death, he prohibited the kidnapping of Jewish children for the purpose of enforced Christian baptism, and he inflicted heavy punishment for the desecration of Jewish cemeteries. The king was therefore previously well-disposed to Jews. He was also interested in tapping the economic potential of the Jews.²⁷

As the plague waned in 1350, so did the violence against Jewish communities. In 1351, the plague and the immediate persecution was over, though the background level of persecution and discrimination remained. For example, twenty years after the Black Death, the Brussels massacre (1370) wiped out the Belgian Jewish community. Ziegler remarks that,

“Save for the horrific circumstances of the plague which provided the incentive and the background, there was nothing unique about the massacres.”²⁷

Epilogue

Besides its devastating effects on secular European society, the Black

Death inflicted major damage on one of Europe’s vitally important institutions, the Roman Catholic Church. The Black Death injured the Church’s influence on the laity by decimating clerical personnel as well as tarnishing the reputations of its leaders, particularly at the parish level. However, it should be noted that the plague mostly shook only the faith of the laity towards the effectiveness of the established Church but certainly not their faith in God. The decline of the clergy during and after the plague, the fanatical flagellant groups, and the anti-Semitic violence that occurred despite the attempts of the Church leadership to protect the Jews all played a role in the altered viewpoint of European Christendom regarding the effectiveness of religion. The relationship of the lay people with the Church was forever changed after the Black Death, and this outcome would remain even after the plague had vanished from Europe. The Black Death exposed the all too human aspects of the Church to the Medieval Christian world and forever changed religious attitudes held towards the institution and its leaders.²⁶



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Sir Knight Marshall, PGC, KGT, is a member of the Editorial Review Board as well as chairman of the Grand Encampment Knights Templar History committee. He is a frequent contributor to this magazine as well as to *The Royal Arch Mason* magazine. He can be reached at geomarsh@yahoo.com.

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Grand Encampment Membership Awards

1259 Justin M. Huggins
Lookout Commandery 14
Chattanooga, Tennessee



Leadership Notes

Group Dynamics of the Fellowcraft Degree

Good Greetings Sir Knights,

In the January article of Leadership Notes, Sir Knight Lane Pierce, Program Executive of the York Rite Leadership Program, submitted to the readers that Masonry is leadership, and that as we advance through the degrees, we receive greater and more expansive lessons transitioning from the personal responsibility taught in the first degree, to the fraternal interactions engendered in the second degree and to mastery of voice and the ability to communicate the grand designs of Freemasonry. We see these precepts correlating to the York Rite Leadership Program respectively in YRL 101 – Personal Effectiveness, YRL 201 – Group Dynamics, and YRL 401 – Influential Communication.

The January message also laid the foundation for the leadership series of articles for 2022. Through this next year, members of the York Rite Leadership Team will walk you through the degrees of the Lodge, Chapter, and Council as well as the Commandery orders, underscoring the lessons of leadership inherent within the teachings of the craft.

The February article discussed the individual leadership principles of the Entered Apprentice. This missive brings us to the Fellowcraft Degree which introduces group dynamics in the Masonic context. As the first degree concentrates on the Mason as the point within the circle, the obligations of the second degree focus on the circle itself, it being a symbol for all those within the sphere of our interactions.

In the Grand Lodge of New Mexico ritual, the Mason agrees to obey the officers, thus introducing to him the leadership structure and hierarchy of the Lodge. He promises to meet at the call of the Worshipful Master, the Lodge, or a Brother Fellowcraft, if within the length of his cable tow. The first part of this promise places him at the disposal of the Brethren (and they to him), while the second part gives the Brother discretion in determining his priorities. The length of one's cable tow varies by context and situation. For example, the Craft teaches that our vocations must not suffer due to our commitment to the Fraternity, but we may choose to use paid leave to enjoy fellowship with others. Each must determine for himself where Freemasonry takes precedence over other responsibilities. Thus, the Mason begins to learn how to manage his time while balancing his relationships and commitments – crucial skills for leaders.

The Brother also obligates himself to provide aid and assistance to Fellowcrafts in distress. This commitment nurtures the tribal culture of our Fraternity. Seth Godwin, author of *Tribes*, defines “A tribe is a group of people connected to one another, connected to a leader, and connected to an idea.” Tribes provide a strong social identity

that links Brothers from across the world through shared values, traditions, roles, history, and ritual. *The Grand Lodge of New Mexico Official Monitor and Ceremonies* continues this perspective of group dynamics by stating “Freemasonry unites men of every country, sect, and opinion and conciliates true friendship among those who might otherwise have remained at a perpetual distance.” In other words, the Fellowcraft degree teaches us how to connect with each other in order to foster and be fostered by our shared culture. Leadership is required to perpetuate any organizational culture, and every Mason is taught how to connect with other Masons so that he may learn to lead and be led by his brethren.

An additional feature of the Fellowcraft Degree is the lecture on the winding stairs which, in New Mexico ritual, consists of three flights of stairs denoting respectively, the three station officers, the orders of architecture, and the seven liberal arts and sciences. The steps in each flight build upon one another in a progressive fashion, encouraging the Fellowcraft to always continue advancing, moving forward and upward in the pursuit of enlightenment and excellence. This concept of the winding stairs dovetails meaningfully with John Maxwell’s Five Levels of Leadership. This model of leading through group dynamic lends itself to be seen as five ascending steps, each developing a set of skills and principles that, with proficiency, leads the practitioner to the next step, finally reaching the pinnacle. In this construct, we see the Masonic injunction to continue advancing onward and upward as leaders, employing the working tools to master the craft of group dynamics.

To learn more about group dynamics and tribes, join the York Rite Leadership Training Program. Go to YorkRiteLeadership.org for more information and to register for the program.

Sir Knight Adam Hathaway
York Rite Leadership Faculty



Knights Templar Eye Foundation, Inc

How to join the Grand Commander's or the Grand Master's Clubs

Any individual may send a check in the amount of \$100 or more specified for the purpose of beginning a Grand Commander's Club membership and made payable to the Knights Templar Eye Foundation. This initial contribution will begin your Grand Commander's Club membership. In addition, members of the Grand Commander's Club pledge to make annual contributions of \$100 or more. Once contributions total \$1,000, the individual is enrolled in the Grand Master's Club. Membership is open to individuals only, and Commandery Credit is given for participation.

Qualified Charitable Distributions Can Yield Big Tax Savings

Congress has now made the qualified charitable distribution (QCD) option permanent for those who wish to make direct contributions from their IRA to charity. The tax law allows individuals required to make minimum distributions due to age to transfer up to \$100,000 a year from their IRA to a qualified charity. This distribution counts toward their required minimum distribution but isn't added to their adjusted gross income the way a normal IRA distribution is. This can provide a tax savings of up to 40% depending upon an individual's tax situation. Please discuss with your tax professional whether this option could benefit you in your charitable and retirement planning.

Planned Giving – Create a Charitable Legacy

Your Foundation now has a full web site dedicated to Planned Giving which you can access from our web site, shown at the bottom of this page. So if you're thinking of ways to make a lasting legacy for yourself please check out the tab on the home page that says "Planned Giving". Leaving your mark on the future is so simple with a gift in your will. To leave a gift in your Will or Trust it is as easy as asking your attorney to include a sentence that says:

I bequeath (lump sum) or (%) of my estate to:

Knights Templar Eye Foundation, Inc. (address shown below)

General Correspondence:

3201 Cross Timbers Road | Bldg. 4, Suite 300 | Flower Mound, TX 75028

Donations:

P. O. Box 271118 | Flower Mound, TX 75027-1118

Phone: 214-888-0220 **Fax:** 214-888-0231 **Email:** Manager@ktef.us



www.ktef.org

NEW CONTRIBUTORS TO THE KTEF CLUBS

Grand Master's Club

Jeffery S. Baker.....	AZ	Gary L. Carnicle.....	AZ
Fred M. Lohman.....	AZ	Mauro F. Torrey.....	AZ
Milton M. Abbott, Jr.	CA	Franklin K. Andersen.....	CA
Joseph L. Andre.....	CA	Marty M. Cusing.....	CA
Ahren Putnam.....	CA	Mark R. Ruffner.....	CA
David W. Studley.....	CA	Darren Klinefelter.....	CO
John E. Zeaphey.....	CO	Roger E. Cundiff.....	DC
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Julius G. Nagy, Jr.....	FL	Tyler W. Pledger.....	GA
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Gabriel F. Spataro.....	IL	David E. Young.....	IL
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William B. Ripley.....	MA/RI	Donald J. Newman, Jr.....	MO
William K.V. McPhail.....	MT	William R. Price.....	MT
Christie Morse.....	NH	Herbert R. Wood.....	NJ
Timothy M. Cable.....	NC	Steven A. Wilson.....	NC
Michael R. Argenziano.....	ND	William L. Bliss.....	OH
Trasen S. Akers.....	OK	Robert L. Bradway.....	OK
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Raul J. Scully.....	TX	Harold A. Chadsey.....	VA
Joseph B. Hale.....	VA	Lewis E. Shepherd.....	WY

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Frank C. Sundquist.....	OH	Frederick H. Catanzariti.....	PA
David DiPietro.....	PA	John W. Colbaugh.....	TN
Larry W. Mick.....	TN	Joseph B. Hale.....	VA
Robert E. Lee.....	VA	Heath Thomas.....	VA
Jason C. Trenary.....	VA		

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Beauceant News

Supreme Worthy President (Mrs. Charles M.) Susan Thames completed the list of official visits for 2021 at the official visit of her home Assembly, Kingsport 244, Tennessee on Monday, November 22, 2021. After a wonderful dinner, the Beauceant sisters met at Kingsport Lodge, and Worthy President (Mrs. Larry) Patricia Mick welcomed Mrs. Thames and her official staff which included (Mrs. Joseph L) Barbara Bongiovi, past supreme worthy president, Fredericksburg 266, Virginia; Ms. Kimberly Barnett, past supreme worthy president, Columbus Assembly 79/Cleveland Assembly 15, Ohio; (Mrs. Charles T.) Barbara Doyal, supreme assistant marshal, Fredericksburg Assembly 266, Virginia; (Mrs. L. Bruce) Peggy Austin, supreme courier, Kingsport Assembly 244, Tennessee; (Mrs. Gary W.) Carolyn "Susie" Coates, supreme color bearer, Kingsport Assembly 244, Tennessee; and (Mrs. Michael) Mary Francis St. John, supreme inner guard, Fredericksburg Assembly 266, Virginia.

Others in attendance included (Mrs. Douglas M.) Barbara Skeens, (Mrs. Billy) Karen Givens, (Mrs. Herbert V.) Debbie Kennedy, (Mrs. Randall) Donna S. Johnson, (Mrs. Clifford) Tabatha McMillan, (Mrs. James) Deborah Pulley, (Mrs. Carroll) Trudy Mick, (Mrs. Joe) Laurel Harrison, Ms. Martha Jane Williams, and (Mrs. Donald G.) Janet Clayman. Officers exemplified the work with (Mrs. Jerold P.) Lawanna Johnson standing in as a candidate. Following the meeting everyone enjoyed fellowship and desserts.





Auburn Assembly 262, Maine was gifted with a donation of \$1000.00 for their benevolent work from the Widows Sons Motorcycle Association.

President Mrs. David Cleaves is pictured with Sir Knight Leonard “Chip” Gavel, president and other members of the Maine Knight Templar Commandries. Each participant was presented with a coin of appreciation for the donation and to commemorate the ride.



Supreme Worthy President Mrs. Charles M. Thames was presented with a coin as a memorial of this event.

Meet Our Department Commanders

Martin R. “Marty” Trent, KCT

Right Eminent Department Commander

East Central Department

Sir Knight Trent was born in Dayton, Ohio, and later moved to Mt. Vernon, Ohio, where he graduated from high school. He was awarded Bachelor's Degrees in Business Administration and Philosophy from Wittenberg University, and he also holds a Master's Degree from the Air Force Institute of Technology. He has been employed by the United States Air Force for more than thirty years and is a senior manager in procurement. He married his high school sweetheart, Bonita, in 1989, and they have three grown children; Zeb, Anna, and Katie. He is a member of the First Lutheran Church of Springfield. In addition to his fraternal pursuits, he enjoys reading, walking, movies, traveling, playing cards, and golf.

Sir Knight Trent was raised in St. Andrew's Lodge 619 in 1992, served as worshipful master in 1997, and has been secretary since 1997. He also served the Grand Lodge of Ohio as a district deputy grand master during 2001-2003. He is a past sovereign prince of Miami Council, Princes of Jerusalem in the Scottish Rite Valley of Dayton and was coroneted a 33rd Degree Mason in Washington, D.C. in 2013. He is active in the Springfield and Urbana York Rite bodies and is a Knight York Grand Cross of Honour, a Companion of the Secret Vault, and a Knight Commander of the Temple. He served the Grand Commandery of Knights Templar of Ohio as its grand commander in 2018-2019.

Sir Knight Trent is also a member of the Tall Cedars, Eastern Star, Shrine, Allied Masonic Degrees, Order of Athelstan, Commemorative Order of St. Thomas of Acon, Holy Royal Arch Knight Templar Priests, Red Cross of Constantine, and the Societas Rosicruciana in Civitatibus Foederatis. He has been a DeMolay Advisor and is a recipient of the DeMolay Legion of Honor. Sir Knight Trent is also active in the York Rite College and has received the Order of the Purple Cross. He holds national level offices in the Royal Order of Scotland and the Supreme Council MOVPER (Grotto) and served as the most excellent great chief of Knight Masons of the USA for 2021-2022.

march 2022





KNIGHTS TEMPLAR HOLY LAND PILGRIMAGE

With Eyes Forward

While the Covid-19 pandemic has caused many adjustments and some cancellations, the Knights Templar Holy Land Pilgrimage program moves ahead **with eyes forward**.

Keep in mind this vital date: **September 20**. It is the date each year that all Pilgrim Ministers are to be registered with the registrar of the Grand Encampment Committee on the Holy Land Pilgrimage. It is the same date every year. Grand recorders and your state committee chairman need to have sent in the:

1. Registration Form
2. Nomination Form
3. And full payment by that date.

The groups of Pilgrim Ministers travel in February. There are many arrangements, reservations, bookings, and details to be put in place from September through the end of January.

All other activities can happen year-round. These would include: recruitment of ministers to be nominated (see Guidelines for Selection), fundraising, and program promotion. Ministers can be nominated by a local commandery and those nominations forwarded to your state Holy Land Pilgrimage Committee or chairman at any time. Donations and fundraising can also be an ongoing enterprise.

Always check the web site listed below for the most current information and details.

In addition:

In the Footsteps of Jesus Holy Land Pilgrimage for Sir Knights, their Ladies, Friends, And Guests is open to anyone. Each person is responsible for his own fees and expenses related to the pilgrimage. Each person is responsible for being able to manage his own luggage and follow the itinerary. This pilgrimage is an eleven-day program that covers as much ground as possible in the touring days. We average five to seven miles of walking many days, often uphill or up steps and on uneven surfaces.

Current plans are moving forward for the next **In the Footsteps Pilgrimage** for November 7 – 17, 2022. See the website listed below for more information.

Stay up to date at: **kthlp.com** (Remember the first letters of Knights Templar Holy Land Pilgrimage.)

Knight Templar
5909 West Loop South, Suite 495
Bellaire, TX 77401-2402

The **mission** of the Grand Encampment of Knights Templar, U.S.A. is to provide every Christian Freemason the opportunity to extend his Masonic journey through the chivalric experience.



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Templary continues to be the most prestigious Masonic organization. We are a group of men proud to wear the uniform of the cross who share a common faith, mind, and spirit. Through the practice of Christian virtues, we testify to the world that we are leaders in our community and fraternity. This demonstrates our commitment to uphold a standard of excellence within Freemasonry.